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"LOOKING UNTO JESUS THE AUTHOR AND FINISHER OF OUR FAITH."

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, sufficient of faith and practice.
4. Christian character, or vital piety the only test of fellowship or membership.
5. The right of private judgment, and the liberty of conscience, the privilege and duty of all.

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FACTS AND FIGURES.

Grace for to-day is all for which we need to ask.

Religion is the most reasonable thing in man's experience.

The church member who takes no interest in the Sunday school needs a revival.

Lying is the meanest sin; swear in; the most useless; pride, the most subtle; distrust, the most general.

Worldliness is a distinctive trade mark, and Satan has a right to claim every soul which is stamped with it.

The grave is only an inn where we shall pass a night before journey home in the morning of that eternal to-morrow.

The world has never known an age of such opportunities for doing good as this in which we live, and he who neglects them is criminally negligent.

We read of a Bible class, held in a town three or four miles from the capital of Madagascar, on a recent Thursday afternoon, numbered 2,461 persons.

Spurgeon once said in a lecture to his student: "I aver that no pure mind ought to be subjected to the slightest breath of indelicacy from the pulpit. Christ's ministers must be without speck in their lives or strain in their speech."

Many a Christian who declares that he is ready to die for Christ frets and murmurs under the daily burdens of life.—*Central Baptist.*

And groans like his heart would break if you ask him for a quarter for missions.—*Baptist Standard.*

And in a horse trade you can't tell him (morally) from the sinner he is trading with.

The manufacture of rain receives little encouragement in Mexico. During the week, Frank Melbourne, a so-called "rain-wizzard," began operations in that country, under contract to furnish a certain number of ranches with rain. He made a good start, but after the clouds began gathering, the people took fright and ordered him to leave.

The greatest enemy of the gospel to-day is worldliness in the churches. The fact cannot be ignored or denied. Many a pastor has his pulpit in a spiritual ice-house and the people are as cold and immovable as blocks of ice. We sometimes tremble at the thought that God may chasten his people with great sorrows to wear

them from earth and to draw them nearer Him.—*Central Baptist.*

Don't get discouraged, brother preacher. Let your fellow pastor over the way peg away with his sensational lectures. Let the puffed scholar divert his listeners with his higher criticism. Do you study the gospels and the epistles with the aim of leading souls to Christ? Trust to the power of the gospel, nothing else has changed the world, nothing else will hasten the day of redemption. It is enough for the disciple that he be as his Master. *Selected.*

Another generation, we trust, will look back upon it [admission of women to post-graduate course in Yale University] as simply an initiation in a movement which made education a wholly sexless matter—a movement which, when it ended, caused men to wonder how in things of the mind sex should have been considered more than in things of the spirit. And, indeed, if we are so careful that girls should be schooled with certain limitations not placed on boys, why should we not see to it that they are treated differently in Sunday schools and churches, and taught a modified means of salvation?—*National Baptist.*

Tobacco users are often taunted with the statement that even hogs will not use the vile weed; and now Prof. Tassinan, of the University of Rome, says that the bacilli, with whose habits we are each day becoming more familiar, are strongly opposed to tobacco, not upon moral or sanitary grounds, but simply because it does not agree with them. It is said to "retard their development" in all cases, but it is fatal to the bacilli of Asiatic cholera and pneumonia. The bacilli have better taste than we gave them credit for. The only fear we have is that this discovery will join the smokers and chewers more strongly to their idols, as they may consider it their duty to kill all the bacilli possible, even though they themselves die in the attempt, as very many of them will.—*Advocate.*

The missionaries of all the Christian churches, and their friends in the States, will read with astonishment Mr. Smith's statements before the Congressional committee. He said in his plea: "Notwithstanding their religious differences, there had been no time when the Mormon and non-Mormon did not live pleasantly together." This is an astounding statement to make. On the contrary, the Presbyterian church has scarcely planted a single mission that has not been ostracized, maligned and hindered in its work in almost every possible way. Some of our teachers have been driven from their beds at midnight in the winter storm, and have fled for their lives. Others have been compelled to go into other towns to buy a pound of coffee or beefsteak. It is within two years that a conspiracy was formed to drive one of our missionaries and his wife from their field of labor.—*S. E. Widard, Ogden, Utah, in Herald and Preach.*

The chain of blessed influences is often the result of duty faithfully discharged by one earnest, praying Christian. The mother of John Newton had impressed upon his young mind and heart much of the Scriptures and many hymns before he was 4 years old. Although the mother died before he was 7, she had accomplished her work. In after years he wrote, "My dear mother often commended me with many prayers and tears to God. I have no doubt but that I reap the fruits of those prayers to this hour." The mother prayed and labored, the son was converted, became a preacher, was instrumental in the conversion of Claudius Buchanan, the missionary, who in turn, wrote a book entitled "The Star in the East," when led Adoniram Judson to devote himself to the work of mission in Burmah. And the influences started by that Christian mother on her knees are still at work in the world, for the seed which Judson sowed has sprung up into a mighty harvest of praise and glory to God.—*Central Baptist.*

Sing Them Away.

I has been said with truth that the old live in the past; the young and middle-aged in the future, and only childhood lives in the present. It is needless to preach to mere children about what the future is likely to bring, almost as needless to urge those in dawning manhood and womanhood as well as those in the prime of life to live in the golden present, and it would be unkind as well as useless to urge the old not to live in the past.

But here the question arises, are we responsible for the thoughts and fancies which fill our minds? For it is largely in thought and imagination that we all live. Can thought be controlled, especially when the faculties are weakening, when any effort of the will becomes difficult to summon, and it is far the easiest course to yield the mind and imagination a willing prey to whatever may be forced into them. Long before old age is reached the discovery is made that thoughts and fancies are rather willful things. Let some thought fill the mind which at the first entrance is recognized as an intruder, one not proper to be harbored, or perhaps it may be one which comes as an unwelcome reminder of an unpleasant event it were far better should not be recalled. Strive to drive the intruder out and away, and see how persistently it will keep presenting itself until by sheer force of will it is chased out of sight and hearing. And yet it can be done, because God has so constituted man that except in cases where disease interferes with the natural working of the mind and will, the good that is in nature can gain supremacy over the evil, and the thoughts can be voluntarily directed, curbed, or given free play, according as one wills.

Unwelcome thoughts will intrude themselves full often, but it is just as Martin Luther once said: "You can't prevent the devil from shooting arrows of evil thoughts into your heart; but take care that you do not let such arrows stick and grow there. Do as an old man of past times has said: 'I can't prevent a bird from flying over my head, but can prevent him from making a nest in my hair.'" So evil thoughts will shoot into the mind of even a sincere and devoted Christian, but they need not be allowed to cling there. It takes much of the grace of God to keep them from nesting now and then, but it is after all only what is made welcome to a degree, that will make its habitation in the mind and heart.

Most aged persons have had their grievances, have suffered sharp pangs of disappointment; many have been cruelly defrauded, and not a few have

been deserted by those who should have cared for them as age with its many infirmities came swiftly on. But despite the irritating wearing sorrows and afflictions of the past, there must have been many blessings and much that is comforting to remember also. And so we would beg our dear old friends to try to forget that which was bitter in the past, to think hopefully and joyfully of the loved ones gone, and to pick out the pleasant things, the kind acts, the loving deeds, the prosperous days and happier hours of the past, rather than to dwell upon the unhappy events of the years that are gone.

One dear old friend who lived almost continually in the past, used to take great delight in living over again scenes of a pleasant nature in which she had once mingled, traveling often in imagination to distant cities, performing journeys again taken fully half a century before, often diverting those of younger generations with spirited reminiscences of occurrences and customs interesting from their oldtime flavor and strangeness when compared with customs of the present day. But once in awhile the recollections of dark experience, days of trial and deep affliction, days when she was subjected to treatment she felt was unjust and unmerited, would come over her spirit like a depressing cloud. It was always easy to tell when "Auntie" was encompassed and depressed by these forbidding memories. But her trusting Christian spirit would not long remain under this spell. First some one would hear her say, "There! I'm not going to think of those things any longer. It's no use, they're past, and I will not allow myself to dwell on them." Then kindling with a resolution worthy of imitation on the part of many a younger and stronger disciple, the dear old voice would rise in quavering measures, and for perhaps an hour we would hear her singing the songs of her youth—songs which, not pertaining to the passing fashions of the world, and being applicable to all times, can never outlive their day, and in one sense can never grow old. Sweet old songs of Zion! How many and many an aged pilgrim has sung in weak, uncertain tones those helpful, inspiring songs, which, learned in youth, have followed them with their strong assurances of never being forsaken, have foreshadowed glimpses of fair Canaan, have heralded eternal life and promised a starry crown, until their blessed strains have merged in the unbroken chorus around the throne of God! Sing on, beloved, aged pilgrims. Or if the time has come when voice for song has entirely failed you, repeat the familiar verse reminding you of the firm foundation

laid for the faith of the saints of the Lord; of the Rock of Ages cleft for you; of the blessed Fountain filled with blood, of which the child of God shall some day sing in a clearer, sweeter song, and of the closer walk with God, which leads up to the pearly gates of the new Jerusalem. Sing away all gloomy reminders of the past. For even the most earth-worn pilgrims can look back and see how through all life's devious ways the Lord has been, as he ever will be, the kind shepherd whose rod and staff yields comfort and support, until the willing feet enter the fair house of the Lord, to go no more out forever.

O if the soul grows strong as years unfold
The ripening harvest 'neath the sunset's gold,
Gathering, through gain or loss,
The triumphs of the Cross,
Jubilant will then be chimes
Which long years echo back to tearless climes.

—Christian at Work.

Satan's Picture Book.

The origin, history and influence of playing cards seem to justify the name by which we designate the little bundle of oddly painted pieces of pasteboard used in playing games. Their origin is enveloped in darkness, but can be traced to the pagans of Hindostan, who placed upon them emblems of the incarnations of their deity Vishnu, and who used them only for fortune-telling, and similar purposes. It is asserted in the Chinese dictionary that dotted cards were invented in the reign of the Chinese Emperor Seun-ho, for the amusement of his numerous wives. The Arabs appear to have introduced them among Europeans, about five centuries since, and their use, for amusement and gambling purposes, became so general in France and Italy, in the early part of the fifteenth century, that St. Bernardin was moved to preach so eloquently and effectively against them as to incite their possessors to make a fire in the public place, throw their cards into it, and thus consume them.

The appropriate signs upon the first cards imported into England from Italy were cups, swords, money and clubs; and because of the immoral tendency of the games in which they were used the use of the cards was forbidden. It is supposed by some that cards were invented in France, with varied colors; and in fantastic shapes, to amuse Charles II when he lost his reason, and was subject to fits of melancholy. One thing at least is certain, that when literature and art prevailed in France, social gatherings were scenes of noble intellectual enjoyment, the faculty of good conversation was cultivated, and afternoons and evenings were thus passed in delightful intercourse. But as the cultivation of literature and art decayed, the material for familiar in-

terchange of thought passed away, the very capacity for conversation was lost; and to meet the emergency, cards were resorted to as the panacea against ennui. Gambling by means of them soon became the rage, the saloons were filled with rows of tables, on the opposite sides of which ladies and gentlemen were seated, where for several hours nothing was heard but the rustling of cards, the ringing of money and bursts of anger or rejoicing. But the Revolution soon followed, and swept away, like a whirlwind, the cards, the card-tables, and the card-players. When the passion for cards regained the ascendancy, the places of the card-kings were filled by the portraits of four noted Frenchmen, Moliere, the comedian and actor; La Fontaine, a writer of licentious novels; and the infidels Voltaire and Rousseau.

No wonder, that with such an ancestry and history, the family card table should have been considered, after its introduction to Europe, as "destructive of morals," and a "great blot on the manners of the English nation."

It is sad to think that so many professing Christians in this gospel age indulge in this card playing amusement, that it is the cherished pursuit of the degraded and the dissolute, that it is resorted to by so many for the purpose of killing time and for gambling purposes, that has no redeeming quality to recommend it; and that, wherever it is indulged in, so manifestly snaps the vitals of piety, and proves an obstacle to the progress of religion. But this is not the worst. Members of the church who are parents will not only permit card-playing by their children in their presence, but will introduce the card-table itself into the family circle, teach their children the names and use of the several cards, train them in the mode of winning, and thus prepare them for taking their place in the society of the worldly, the dissolute and profane.

Surely this is not training them up in the way they should go, but teaching them to walk in the path of the godless, leading them into temptation, and exposing them to a snare.

The leaves in this book of Satan have been in their origin and history only the tools of the fortune-teller and the gambler, have led multitudes to learn the art of defrauding their fellows, to forsake the home of their youth, and the society of the righteous; to neglect their business, and to consort with the spend-thrift. We cannot, therefore, understand how Christians can countenance the presence of this picture book of Satan in their houses, or participate with any propriety in its use. That which Satan uses so largely to ensnare and to destroy must be essentially bewitching and destructive. That which is found in the breast pocket of so many disreputable characters, on the table of every rum seller, and in the adjuncts of every dance house and theatre, must be a chosen instrument in Satan's hands for the overthrow of everything that is good in time, and for the ruin of immortal souls. No amusement can be good that is the favorite recreation of the vile.—Joseph Anderson, D. D., in *Central Baptist*.

A Christian to Be Copied.

BY THEODORE L. CUYLER, D. D.

While some good people are over-praised, there are others who hardly get their dues. One of these too much neglected worthies is Barnabas, the "Son of Consolation," or "Son of Exhortation," as some Bible scholars prefer to render it. How seldom do we hear his name mentioned either in the pulpit or prayer meeting, or anywhere else! Yet to my fancy he is one of the very noblest of the New Testament heroes. As a blind person may detect the presence of a rose by its fragrance, so this good man's character exhales a peculiarly sweet perfume of godliness to those who will study it. He was just the sort of Christian needed in all our churches in these days. The Bible is very chary of eulogies; but it does not hesitate to call him "a good man and full of the Holy Spirit." In three or four vital points he is a Christian to be copied.

1. He was a native of this island of Cyprus, which was renowned for the worship of Venus, and the very name "Cyprian" is still a synonym of impurity. But as the brightest light is kindled on a point that comes out of a bed of charcoal, so this light-bearer of the Gospel came out of a very dark region of debauchery and idolatry. His original name was Joseph; but another name was given him after his conversion to Christ. They christened him Barnabas, the Son of Consolation. That is a name to be proud of, and it comprehends a vast deal; it signifies a helper of the weak, a guide to the wandering, a comforter of the sad, a succorer of the perishing, with an eye to discover misery and a hand to relieve it. My old friend, William Arnot, has well said that this name bespeaks a fine character. "To possess consolation is to give it, not to give it is to possess it. The more of it you have, the more you may give; and the more you give to others the more you retain for your own use. This circle, when it is set agoing moves perpetually, like the sea giving out its waters to the sky, and the sky sending back the boon by the rain and the rivers to the sea again." The power of this man laid in the same quality that characterized nearly all those first converts to Christianity, and that was their superabounding sympathy. Their sharing with each other of the good things and their "breaking of bread" together from house to house were tidemarks to show how high the flood of love was rising in their hearts. "Communism" is a very ugly word as it is often spelled by demagogues and by the Devil; but there is a genuine com-

munion of heart and Christly sympathy that is sorely needed in many of our churches in order to keep them from degenerating into exclusive social clubs. Barnabas, if in New York or Brooklyn or Boston now, would likely be found in a mission church for the half or the whole of every Sabbath. He would show us how to bridge the chasm between wealth and poverty, and between Christian culture and city heathenism. On many an evening during the week, he would be found beside the squalid bed of sickness, or amid the swarming outcasts of the slums. The secret of power with General Booth and his Salvationists is their *personal sympathy* with the wretched and the wrecked. When the members of our churches become "sons of consolation" in the broadest sense of the word, bestowing not merely their dollars, but their time, their presence and the sympathy of their hearts upon the unchristianized masses we shall have a primitive and pentecostal revival. Personal sympathy is worth more to the poor, the suffering and the neglected than silver and gold. Pulpits speak only for an hour or two and then only to those who fill pews before them; it is by *sermons in shoes*—and plenty of them—that the suffering and the sinning only can be reached. The curse of too much of what passes for Christianity is its selfishness.

2. There is another plume in the coronet of Barnabas. He was the father of systematic beneficence. We are told that having land he sold it, and brought the money and laid it at the Apostle's feet. Having given his heart to Christ, he consecrated a goodly portion of his property to his Master's service. Some others of the new converts may have done this as soon as he; but he is the first one mentioned. He is, therefore, to be regarded as the pioneer in that long procession of systematic givers which reaches on to our times, and numbers in its ranks the Nathanael Ripley Cobbs and James Lenoxes and William E. Dodges, and many other bountiful stewards of the Lord; and not only they who gave of their abundance, but every conscientious Christian who gives according to his means—however humble—and gives spontaneously. Barnabas did more than fling loose money into Christ's treasury. He sold real estate and contributed the proceeds. That looks as if there were real self-denial in the transaction, and that the man would stand a pinch for Christ's sake. When he was converted, the work reached not only the bottom of his heart, but the bottom of his pocket.

Now, in this respect, this Cyprian convert is worthy of imitation; for the prevailing sin of the day is self-

indulgence. It is eating like a canker into the life of many of our churches. It hankers after rosewater preaching in rosewood pulpits, and leaves its pews empty on unpleasant Sabbaths. It robs Christ's treasury in order to fare sumptuously and to keep up a showy turn out. It is ready to deny Jesus Christ, but not to deny self. Barnabas heads the line of a genuine apostolic succession. In its ranks are the hard-toiling seamstress and washer-woman who drop their hard-earned dollar into the collection plate; in its ranks also is the mission school teacher who sallies off in a driving storm to carry his Gospel loaf to the group of hungry children. Those educated girls who went South to teach ragged Freedmen their alphabet and their Bible belong to this same high peerage of divine nobility. Brethren, let us pray for more Barnabases and Dorcases, and for more of the *grace that pinches*. The conversion that never lowers a man's pride and never empties a man's pocket is pious sham.

3. There is a third star in the crown of our model-man Barnabas. He was not only a son of consolation and the pioneer of unselfish benevolence, but he was also the first city missionary and the first foreign missionary that we read of. Into gorgeous and idolatrous Antioch he went as the herald of the Gospel; and he carried that Gospel through the streets with such power that "much people was added to the Lord." He needs assistance, and bethinks him of Saul, and hastens off to Tarsus after him. As Sir Humphrey Davy discovered and developed Michael Faraday, so Barnabas first brought out the fiery vigor and indomitable zeal of the man who was yet to become the chiefest of the Apostles. Henceforth for a time Barnabas and Saul are linked in missionary labors, as we now associate together the names of Moody and Sankey. They both begin and carry on the most effective kind of Christian work, and that is by *personal effort*; the converts whom they made were the earliest who ever bore the name of "Christian." From Antioch they depart on a foreign mission to Cyprus, and in his native island, we lose sight of our faithful Barnabas. He had built his monument and written his name among the immortals.

There is some encouragement in endeavoring to copy this pioneer in good works, because he was not an entirely sinless character. We are told that there arose a contention between Paul and Barnabas, and probably, as in most quarrels, both may have been somewhat to blame. Barnabas was not therefore one of the imitable "pieces of perfection." I sympathize with my dear brother

Spurgeon, who always fought shy of "the holiness people" who trumpeted their own sinlessness. He once dismissed three of his gardeners because they professed to be perfectly holy, and yet "came late, went away early and spoiled his shrubs." He said: "I have now got three sinners, and they manage my garden beautifully." Probably Barnabas made no higher profession of perfection than did his glorious co-worker, Paul. He was simply a "good man, and full of the Holy Ghost and of faith." What divine grace made him it can make each of us, if we empty ourselves and seek to be filled with the Spirit. It does not help us much to name our churches after the apostles; but we may strive to copy in our lives such a servant of Christ as Barnabas. The need of the hour is not for more geniuses in the pulpits, but for more personal consecration among the masses of Christ's followers. —*Independent*.

Why the Christian Church Hasn't Grown Faster.

"By circumstance and principle it has been made unfavorable to increase from other bodies, but favorable to loss by them."

Among the circumstances which renders the Christian church unfavorable to increase from other denominations, but favorable to loss by them, is its size. Whatever may be the cause of its present limited proportions, the fact remains, that the smallness of a body tends to keep it small. In the religious world, somewhat as in the physical, the relative attraction of bodies depends upon their masses. The Christian church therefore exerts little attractive force, but is powerfully acted upon by the huge bodies about it.

This attractive force is seen first in its influence upon the ministry. If a youth is looking forward to the ministry he is attracted toward other bodies. 1st. Because he can receive more assistance in obtaining his education, and 2nd, because he has more assurance of a field of labor and a support after leaving college.

After becoming established, ministers often change their church relations. In these changes we lose many, but gain few. Some of the reasons for which may be as follows:

1st. We are so little known that the individual may not be conscious of the existence of such an organization.

2nd. Owing to the smallness of our body he may feel that his usefulness will be circumscribed by laboring in it.

3rd. He may have fears that his financial remuneration will be less than in some stronger denomination.

4th. He finds no man among us to throw around him that proselyting influence which is the secret of so many changes among ministers not otherwise understood.

5th. He can receive no guarantee of a field of labor and a support. If he makes himself worthy of a field of labor, it will open to him. If he earns a support, he will in all probability receive it. Upon his own merits he must stand or fall. The Christian church wants no men who cannot take care of themselves.

6th. We have no creed. We are independent thinkers. This feature many object to. They find it more convenient to subscribe to certain articles of faith drawn up by other men than by independent study and private interpretation of the Scriptures, to build up for themselves a system of faith founded on the word God alone—a system not destined to the dusty archives of unfrequented temples, but indelibly implanted within the human soul, influencing every phase of his being.

Similar influences are also at work among the laity. The love of Christ is not the only constraining influence. Worldly pride figures largely in the actions of men. Many would scorn to think of connecting themselves with "that insignificant body," though its principles may be much more in accord with their views. They turn to other churches where their love for ease and worldly honor and influence can find gratification. Genuine laziness and stinginess sometimes effect a man's church relations. In a certain city in which we propose building a house of worship suited to our needs, many people are kept from joining us on account of the labor and expense they would assume. This is a circumstance, the sectarian proselyter can use with telling effect.

Again we sustain loss from the laity on account of our local and drudgery character. We are found only in a part of the states, and in some of these only in certain localities. We have few churches in the cities. Large numbers of our people, specially the young men, leave their country homes to seek their fortunes amid the busy scenes of city life. They find no Christian church there, so they either go over to another denomination or wander back to the world. At present we have members in Washington, Richmond, and Petersburg, in none of which we have a church. These are practically lost to us as a denomination. A Methodist (or member of any leading denomination) moving to one of these cities would simply be transferred to his church there and the denomination sustain no loss.

Not only have circumstances combined to make us a feeder to other denominations, but even our principles.

The central idea of the Christian church, as I have said before, is *the oneness of God's people*. We believe that all of God's children are one in essential character and ought to be in form. From this central principle come features peculiar to us.

1st. We do not proselyte. They are a class of men for which we have no use. The man among us who would be guilty of such, must necessarily forfeit the respect of his brethren, for in this act he would be violating the fundamental principle of his church. Our dislike for proselyters has no doubt, been increased by the extent to which we have suffered from them.

2nd. We do not preach denominationalism. We do not believe in it. We do not say, "We are *the church*;" but say we are only a part of it. The true church of Christ on earth, "the kingdom," as He himself calls it, consists of all the good in all the denominations and all the good outside of them. The time and talent of the Christian church has not been spent in trying to bind the hearts of men to the church but to Christ. They have not delighted in those doctrinal truths about which God's people have always differed, but in those plain, simple truths which are most effectual in winning souls to Christ.

3rd. We do not engender prejudice. No, we cannot afford to prejudice our people against their brethren in Christ. It is not Christ-like. We remind them that all of God's people, of every name and order, are members one of another—brethren in Christ, and entitled by virtue of Christian character to all the privileges God gives to any of his children. "All things are yours; whether Paul, or Apolos, or Cephas." With heart and hand we freely join with them in the promotion of our common religion, hoping, trusting and praying, for the day when God's people in *union strength and beauty* will be prepared for the coming of their Lord.

N. G. NEWMAN.

Christian Union.

Our Christian forefathers prayed and worked and hoped for the union of all the followers of Christ. This was Christ like, for Jesus did the same. Then they were alone. Now this principle is avowed by nearly all Protestant Christians. God has been good to allow us, as a people, to be instrumental in bringing this about. Our part has been small, for only the spirit of the Lord could have performed such a miracle.

Once all Christian people were bound by a common hierarchy. On all religious matters they thought alike, for, indeed, they were not al-

lowed to think for themselves. But, as the dawn of enlightenment, broadened, men did think for themselves, and at last one was bold enough to proclaim his thoughts. From time to time other men did likewise. It was a great advancement for men to break away from custom and tradition and announce views of their own, but it did not occur to these men that it was not necessary that they impose their ideas in detail upon their fellows. It was left for the Christian connection, as a church organization, to allow each individual to interpret the Scripture for himself, making the only other condition of his church fellowship that he be a follower of Christ. Other organizations have swung away even from Christ, but this would be expected in the oscillations of the pendulum of human impulse.

Our position, then, among Christian denominations is unique. Upon our principles all the followers of Christ could unite—but for one thing: many disciples hold that they can serve their Master only among those who have the same beliefs and customs that they have. Christian union, then, is not coming on the line of a blending of denominations, but rather on the line of co-operation among denominations. But is this undesirable? In the present state of affairs of the world, if all the Christians of the world should unite to form one organization, what assurance have we that its power would be used properly? Could the church and state be kept separate if the church were such a mighty power in society? or, in other words, could its mighty power all be preserved for *spiritual* uses? Besides, could Christian people work with their former zeal if the stimulus of friendly rivalry were removed?

This matter of co-operation is not a mere theory. The Y. P. S. C. E., the Y. M. C. A., and other inter-denominational organizations, are living witnesses to its reality and practicability. In many places the different churches unite for evangelical work and other labors of common interest. Christian union is coming; for when we have a perfect co-operation among the different families of God's people, we will in spirit be united, be one in Christ. But if this matter is being brought about thus, is the work of the Christian connection ended, or shall we disband? By no means! This would leave some Christians without a church home. For as so many cannot be "at home" in a church unless all its members believe as they do, so a few of us could not be "at home" in any church except one that admitted to its membership all of the followers of Christ. We must *hold on*. Indeed, when co-operation has had its perfect course and

all the disciples of Christ find themselves united in heart and in work, it will be upon the "Christian Principles," in spirit, if not in letter. Is it not our duty now to co-operate with the other denominations, and by so doing, educate to our "Principles" by deed as well as by word?

Note well. Christian union is coming on the line of co-operation among churches, not on the line of all Christians joining the Christian connection. If we work for the glory of God rather than for our own pride, we will receive the reward of our Father; and, even in this world, the unprejudiced historian of our times (he will live in future ages) will give us due credit for what we have done.

Are these ideas a degeneration from the views of our Christian forefathers? Their words were adapted to their times. Let us do as well. We should recognize the growing spirit of love among all of Christ's people. Christian union is coming! Praise the Lord!

F. G. STRICKLAND.

MISSIONARY DEPARTMENT.

"Go ye into all the world, and preach the gospel to every creature."

Bound Feet in China.

About the first thing that a young Chinese lady remembers is the painful ordeal of binding her feet. This usually takes place when she is from four to five years of age. She must submit to this torture if she ever expects to be a lady. In the poorer families of Canton it is usual to bind the feet of the eldest daughter, who is intended to be brought up as a lady. Her large-footed sisters will grow up to be bond servants or domestic slaves, and, when old enough, the concubines of rich men or the wives of laboring men. Small feet are therefore, the mark of gentility, the differentiating quality that distinguishes them from the servant class. What we look upon as a frightful deformity the Chinese regard as a mark of beauty, and these crippled little feet are called "the golden lilies."

The process of foot-binding is a simple one. The girl is, we suppose, five years old, and her mother takes a strip of black calico, which she wraps tightly around the child's foot, beginning at the big toe and ending at the ankle. The object is to prevent the foot from spreading out, to cause it to taper to a point and develop an abnormally high heel. The bandage is wrapped so tightly that the small toes are turned in toward the sole of the foot, and a large hollow is formed between the sole and the heel. The little one screams with agony, but

her cries are unheeded. The cramped foot is then put into a small shoe, a smaller one being required as the foot gets smaller. The growth of the foot is retarded, the bones contract, the flesh shrivels up, and then the bandage is tightened. Ordinarily the pain passes into a dull numbness, and then to a condition where there is little or no sensation. There have been frequent cases where the circulation is entirely stopped. Diseased bone and mortification then ensue, and amputation is necessary to save the child's life. I have seen several of these amputated feet preserved in Canton hospitals, the sight of which made me shudder. With care, the girls suffer no more than to be cripples for life; and when the foot is sufficiently cramped, it is put into a tiny shoe from three to three and a half inches long with a high heel strong enough to support the entire weight of the body, as Chinese ladies do their walking on their heels. If they go outside the house they are always accompanied by a stout old woman whose business it is to carry her on her back, or to run behind her sedan chair, and on all occasions "to play propriety" for her.

Passing one day along the streets of Fatshan, I heard screams from a house close to me. The door was open, and I saw a group of women bend over a little girl whose feet were being bound. I stepped in and remonstrated with the father, who was sitting by, as it seemed, unconcernedly. He replied, with his blandest smiles: "Yes, sir, it is a cruel practice as you say; customs differ the world over. In our country we bind girls' feet, but I notice in Hong Kong your western ladies bind their waists."

The origin of the custom is very obscure! Some affirm that a club footed empress of the Sung dynasty insisted on the ladies of her court binding their feet and forming them as near as possible after the model of her own clumsy extremities. Be that as it may, the custom to-day follows the law of demand and supply. Young men seek for the smallest footed wives, and Chinese maidens or their mothers manipulate their feet accordingly. The custom is purely Chinese, the Manchu dynasty—that is, the present reigning dynasty—has never adopted it, in fact, detest the practice as much as we do. The fifteen year old maiden that has just become the Empress of China, and all the imperial concubines, have large feet. It must, therefore, afford some consolation to the poor lacerated China girl upon whom no gay Lothario would even cast so much as a glance, that his majesty of the dragon throne sees beauty in a solid natural-sized foot, and that she pos-

sesses at least one qualification for admittance to the imperial harem which her prond hobbling sister has lost forever. It is needless to say that missionaries everywhere discourage this barbaric practice, and that it is discountenanced by the natives themselves when brought under Christian instructions.—*Our Mission.*

Ye Must be Born Again

Jesus said to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

What did Christ mean by saying "Ye must be born again?" It seems impossible to explain these words to an unregenerated man and they are so simple and the way so plain to the children of God. Brothers, sisters, have we not failed, miserably failed, in our duty? When we have found the "pearl of great price," should we not make it our life work to help others to find it?

When I was about fourteen years old I sought peace with God. I believed that Christ died for sinners, and I thought I was sorry for my sins. I talked with the ministers and they said I was converted. Ministers, please allow me to give you a word of warning—don't persuade a man that he is converted. If he is truly regenerated, according to my belief, he will have no trouble in finding it out for himself.

Let him read the assurances in God's Book. To my mind they are sufficient evidence.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Romans viii 5

Do you love to go to church? Do you love to be with God's people? Do you love to read your Bible? These are spiritual things.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." Romans viii. 9.

What is the spirit of Christ?

Christ said: "I and my Father are one," and, "God is love"

"The Spirit itself beareth witness with our spirit, that we are the children of God." Romans viii. 16.

"He that believeth on the Son of God hath the witness in himself." 1 John v. 10.

"We know that we have passed from death unto life, because we love the brethren." 1 John iii. 14.

"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John iv. 2

"Hereby know ye that we dwell in him and he in us, because he hath given us of His Spirit." 1 John iv. 13

"For as many as are led by the spirit of God, they are the sons of God." Romans viii. 14. Oh, happy thought, children of God! When we are born of the spirit, then are we not children of God?

Now, listen to a few of our promises: "And if children then heirs; heirs of God and joint heirs with Christ."

"There remaineth, therefore, a rest to the people of God." Hebrews iv. 9.

"And we know that all things work together for good to them that love God." Romans viii 23

"He that hath the Son, hath life." 1 John v. 12.

"The angel of the Lord encampeth round about them that fear Him, and delivereth them." Psalm xxiv. 7.

"For He shall give his angels charge over thee, to keep thee in all thy ways.

"They shall bear thee up in their hands, lest thou dash thy foot against a stone." Psalm xci. 11 and 12.

Oh blissful thought, that we poor unworthy mortals should have God's angels to watch over and protect us! Read Hebrews i. 14, and you will agree that we have ministering spirits.

Rev. J. W. Lee, an Irish evangelist of the Methodist faith, conducted a meeting here in February. He did not mince matters one bit. His sermons were logical and powerful, and he seemed full of the spirit of God. His words went straight to the hearts of his hearers. Christians were thoroughly aroused and the unconverted made thoughtful. These words, "If you are converted, you will know it," sunk to the bottom of my heart and convinced me that the ministers were mistaken in believing that I was converted at fourteen. At least, I had not felt sure enough to say, "I know I am a child of God." I prayed earnestly for a clean heart and a right spirit, and God blessed me with an assurance of my acceptance on February 2nd.

Now, ministers of the Gospel, I want to exhort you to preach regeneration more. Don't hesitate to say, "Except ye be born again, ye cannot see the kingdom of God."

I have consecrated my life to the cause of Christ, and I want the prayers of all God's people that I may hold my confidence steadfast unto the end. "Thanks be unto God for his unspeakable gift."

MEMBER OF THE CHRISTIAN CHURCH.
Clayton, N. C.

We doubt if there are very many "growings" who can name, without considerable thought, the twelve "flowers" outlined in A. F. Mitchell's "Historical Herbarium" in the April *Wide Awake*. The idea is both a novel and an entertaining one, and full of instruction. The same remark will apply to the new game, "The Queen's Cup of Hot, Strong Tea," contributed to the same number by Ella Guernsey.

THE SUNDAY SCHOOL.

The Sunday School Department of the A. C. C.

My last appeal has brought several reports, but there are yet many unreported conferences. Among the number there are four in Ohio.

ERIA, PA.

Pres. Rev. B. Mason, Springboro, Pa.

Sec. Rev. Herman Eldridge, Eria, Pa.

No. of churches in conference...	21
" members	1014
" Sunday schools	23
" " reported	23
" officers and teachers	245
" pupils enrolled	1605
Average attendance	1092
" schools holding 12 months	8
" using Christian literature	20
Amount of money raised	\$428.50

This is decidedly the best report that has come to the department. Each church maintains a school and two more schools than there are churches in the conference. Every school reported and the average attendance more than the church membership. This is commendable and should inspire others to a renewal of their diligence. However that only 8 are evergreens mars very much the beauty of this otherwise good report.

NORTHERN N. Y.

Pres. Rev. C. J. Vandewaker, Evan's Mills, N. Y.

Sec. B. J. Ives, Watertown, N. Y.

No. of churches in conference...	4
" members	202
" Sunday schools	4
" " reported	4
" officers	12
" teachers	25
" classes	25
" pupils	274
Whole No. in school	274
" schools holding 12 months	4
Average attendance	68
" using Christian literature	4

This is a small conference, but shows exceeding grit and good management. A little work well done is better than a large field poorly gone over. These four churches are all loyal to our principles, true to our publishing interests and devoted to childhood's welfare. The final victory of such cannot fail.

MAINE EASTERN.

Pres. Rev. James Washburn, Parkman, Maine.

Sec. Rev. C. M. Jewitt, Palmyrd, Maine.

Bro. Jewitt much to his chagrin and humiliation is compelled to return the blank sent to him unfilled. He says that each minister, church clerk and Sunday school superintendent of the conference is furnished with a blank report prior to each annual conference. Some returned them partially filled others pay no atten-

tion to them whatever. The church membership in this conference is nearly 1500, and from the general statistics I would judge the number of churches to be about 15 and yet as to numbers, work, contribution, etc., it is a blank. It is not only a blank, but by failing to report robs our aggregate report of results to which it is justly entitled. Such conduct upon the part of church and Sunday school officers is *contemptably mean* and ministers who have no more regard for the success of the Christian church than to allow such neglect in their churches should be presented with their resignation to take effect immediately.

NORTHERN ILL. AND WIS.

Pres.	Egan City, Ill.
Sec. W. L. Sanford, Chana, Ill.	
No. of churches in conferences...	3
“ members “	193
“ Sunday schools.....	3
“ “ reported.....	3
“ officers and teachers.....	38
“ pupils.....	205
Whole No. in school.....	205
Average attendance.....	144
“ schools holding 12 months..	3
“ using Christian literature..	3
“ Quarterlies taken.....	2 5
“ papers taken.....	120
Amount of money raised....	\$79.50

Here is another model report and though from a small conference it shows its zeal for God's cause and the workmanship is that of which no one should be ashamed.

NORTHERN KANSAS

Pres. Rev. J. G. Merritt, Haddon, Kansas.	
Sec. Rev. Elwood Coate, Heber, Kansas.	
No. of churches in conference...	16
“ members “	365
“ Sunday schools.....	15
“ “ reported.....	8
“ officers.....	67
“ teachers.....	61
“ classes.....	61
“ pupils.....	754
Whole No. in school.....	754
Average attendance.....	493
“ conversions.....	27
“ schools holding 12 months..	8
“ using Christian literature..	12
“ Quarterlies taken.....	496
“ papers taken.....	254
Amount of money raised....	\$124.09

This report is good except that nearly one-half of the schools did not report to the annual conference. It can readily be seen that after all the labor in the interest of statistics we will report scarcely one-half of our numerical strength. It is not “slow growth” of which I complain, but the wicked indifference of persons always eager to accept official positions and then too careless to do the duties the position enjoins, and too irreligious to step down and out that others more worthy may do the needed work. For one I protest against the continuance of such careless officials, and if our “glorious principles” were less glorious and MORE LEGISLATIVE the world would get a greater blessing from our existence. Brethren send in your reports. Send now.

J. F. BURNETT.

From the Sunday School Missionary.

Owing to the unfavorable weather, I have been able to do but little in the way of Sunday school work for some time. I have started out on two occasions but could not make any headway.

I was at Holland Sunday school last 4th Sunday, and addressed a very large and attentive audience. I expected to visit the people of the community this week but the weather yet is very unfavorable. I find the people alive in the church and Sunday school at Holland, and deserving of much credit for their perseverance. As yet they have no library in the school, but like all the rest of the schools I have visited, they are anxious for one and will endeavor to put in one before the next convention.

I will try to let the readers of the SUN hear from me oftener after the weather opens up, and I can get to my regular work again.

D. J. BOWDEN.

FROM PASTORS AND FIELD.

From Berea, Norfolk Co., Va.

DEAR SUN:—If you will allow me space in your columns, I will, for the first time since Dr. Barrett left the editorial chair, give your readers a few items from our church.

Our Sabbath school, notwithstanding inclement weather, sickness, deaths, and carelessness on the part of some, has continued through the winter. Now that spring is approaching, we are looking forward, hoping and praying for increased interest in the school.

Our prayer meetings are kept up weekly. Much spiritual interest is manifested in these meetings.

Since conference Rev. J. P. Barrett, D. D., has been our pastor. The whole church is very much pleased with him. He has large congregations, and his sermons are always good. The gospel is preached fearlessly by him.

Last night the ladies of the church prepared a basket supper for the benefit of the church, and Bro. Barrett delivered a lecture on, THE GHOSTS OF LIFE. Do you know anything, reader, about the ghosts of life? Have you ever met them? if not you have been fortunate. The lecture was excellent. We were told what the ghosts of life are, and then we were told how to miss them.

After the lecture the baskets were sold, of course the young men bought them, for \$17.75, \$29.24 cents were taken in at the door. Total \$47.00.

M. W. HOLLOWELL.

March 23, 1892.

Revival Meeting.

In accordance with request from Rev. W. S. Long, D. D., I went to Elon College last Sabbath afternoon, March 20th, to conduct a revival meeting. There was considerable interest from the first; and some twelve or fifteen—possibly more, professed Christ up to Friday, and several had been reclaimed. It has rarely been my privilege to be in a meeting of such deep interest, and with such devoted workers. The religious interest was not confined to the students alone, but extended to many outside the student body; and some of them were deeply moved. The religious atmosphere at Elon is good. The testimonial meetings were very interesting. Quite a number spoke of their love for Jesus, and of their hope of Heaven. On Thursday night I heard more people speak of their love for Christ than I ever heard on any one occasion before.

Mr. Gale of the Y. M. C. A. was present one evening and rendered valuable assistance. I thought so often, while the meeting was in progress, about fathers and mothers at their homes, praying for their children, and how glad they would be to hear that God had blessed them at Elon College, and that they were saved from sin. Well I suppose the loved ones at home have heard ere this of the good work, and how the Lord blessed nearly all of us.

The faculty at Elon is deeply interested in the spiritual welfare of the students committed to their care. They all did good work in leading souls to Christ. I never saw a brighter, and more happy body of students than I saw at Elon College. God bless and keep them all, I pray.

P. H. FLEMING.

Graham, N. C., Mar. 25, 1892.

Items From Holland.

Yesterday, 27th, March was a gala day with us at Holland. Although it rained in the morning and the weather looked threatening, a large and inspiring congregation met to hear the word. Bro. Demorest's sermon was quite satisfactory and he is succeeding very well with the work here. But the presence of several of the Berkley choir, as well as several from the Holy Neck choir, made the services much more interesting and the day much more pleasant.

Another very enjoyable feature of the exercises was the presence of our indomitable Sabbath school missionary Bro. Daniel J. Bowden. He had many pleasant and encouraging words for the children, and no doubt did the Sabbath school cause much good. His speech was to the point, and he showed a rare talent for his special work—which is a grand work!

In his connection we would say Bro. Bowden expects to give us a magic lantern entertainment next Wednesday night, for the benefit of our Sabbath school, and he will no doubt have a good turn out, as he made a fine impression upon his hearers. He will be in the neighborhood several days working up the Sabbath school interests.

Our missionary meeting occupied the evening services, including Bro. B's. speech, which was quite interesting. And I have never seen a better congregation at a country church, for evening services. The house was filled to its utmost capacity. Our mission collection was good and no doubt all present have a pleasant remembrance of the day's exercises.

I forgot to mention above that it was our quarterly meeting, and that we had refreshments on the ground, on account of our mission meeting in the evening, and that we had an all-day feast. Prof. Taylor led in the music, and the singing was excellent.

R. H. HOLLAND.

From Alabama.

DEAR BRO. CLEMENTS:—As it is a leisure time with me, this evening, I concluded to give you or the readers of the SUN, a few brief notes in our work.

My father, Rev. J. D. Elder, is spending his time in the home mission interest with good results. The most of our ministers are doing very good work, some are not so busily engaged in the Master's cause.

Our cause has suffered, and still suffers on the account of a few unfaithful ministers. I don't want to be judge, but we know a tree by its fruits. There are some of our ministers that do not take, nor read, our literature. Now, they need not expect to accomplish much without posting themselves. We need to feed our own minds with the news of our church and this will give us the power to impart something that is soul-stirring, which will fill others with an ambition to gather spiritual food. The most of our churches are just trying to hold their grounds to protracted meeting season, when they expect to recruit the Lord's army. It seems that the followers of Christ have gotten hold of the idea that God is only able to bless and increase His flock at certain seasons. Brethren, it won't do. We are now receiving a goodly number in the favorable season, and then we lose them in the unfavorable season; so, we find our strength is not much increased.

Rev. G. D. Hunt is getting able to march into the ranks of the Lord's army once more. Praise the Lord for his deliverance.

Rev. T. H. Elder's health is some better than common.

Bro. Knight is progressing in his church as well as possible.

Rev. C. M. Dollar has organized one church since conference. I am not posted about his other work.

Rev. J. W. Elder has three churches in good working order, as far as we know. I have charge of three new churches, and they are doing very good work, but we need to be stirred up by better and more faithful endeavors.

Union Grove church is trying to build a church house, and we are having quite a struggle to raise the necessary means to defray expenses, as this community was near the recent cyclone. We hope to succeed by the help of brethren and friends for our house.

Our next District Meeting will be held at Beulah church, the 5th Sunday in May; we will have the program ready for circulation in a short time.

Our conference failed to elect a delegate to the convention in May. What shall be done brethren? We should be represented by at least one delegate.

We want one of the best revivalist in the Christian church south, to spend two months in our churches in the summer. Who will it be? We want a man that is alive on the missions and education.

"Truly the harvest is great and the laborers are few."

H. W. ELDER.

Milltown, Ala., March, 24, 1892.

Elon College Notes.

Prof. Moffitt went down to the State Sunday School Convention which convened at New Berne, N. C. last week. He reports the convention a success—very enthusiastic and much valuable Sunday school work done. If the convention was as enthusiastic while in session as the professor was on his return home we can readily imagine a lively time down there.

Question: What made the professor so enthusiastic? Was it the Sunday School Convention (but of course it was), or was it New Berne hospitality (fish and oysters grow in abundance at New Berne) or, (last but not least) was it the New Berne young ladies?

Rev. M. L. Winston, of Creedmore, N. C., paid the college a visit last week and was as pleasant and jovial as usual.

Mr. and Mrs. Jno. T. Moffitt, of Asheboro, N. C., are visiting at Elon for some days.

Mr. W. S. Long, Jr., now a D. D. S., returned home last week from the Baltimore Dental College from which he has just taken his degree. He is now ready to relieve people of that most painful of all pains—the tooth-ache.

The saw and the hammer are very busy here now. The work on the chapel is rapidly advancing. Mr. Edgar Long of the firm of Herndon & Co., begins, this week, the erection of a handsome residence here. There is another building just completed we learn, and another one still rapidly going up "in the other end of town," and really I have never heard and have not the faintest idea as to whose they are and for what they are to be used. In short Elon is rapidly increasing in the number of buildings, population and other things. New students come in nearly every week and the roll is larger to-day than ever before.

The post office here has been moved the distance of 2½ feet, but the name has not been changed. Lock boxes have been put in however and we all feel happier.

Hon. Jno. S. Long of New Berne has accepted the invitation to deliver the annual address before the literary societies here at our next commencement. Over this we all feel glad and our students and the college are to be congratulated. We feel that there is a treat in store for us. Mr. Long needs no introduction to a North Carolina audience. He is well known as a ripe scholar, a polished gentleman and withal an orator as fluent as he is graceful. Elon will give him a hearty welcome and an appreciative audience.

We are now nearing the last mile post commencement wards. A few more weeks and the session of '91 and '92 will close. The weather is fine and no sickness. Everything seems to be in working order and where is the person so indolent and careless as to waste these pleasant days and evenings without improving or enjoying each fleeting moment.

J. O. ATKINSON.

April 2, 1892.

From Berkley, Va.

DEAR BRO. CLEMENTS:—During the past week the work here seems to be advancing to some extent. The audience has been somewhat larger for the last month than it was during the first month's work here. This is owing to spring coming on I suppose. It has been my privilege to visit almost all my members within the short time that I have been among them. There is great inspiration in visiting those to whom we are expected to administer in holy things.

Great impressions are made for good by the pastor who leads his flock to the family altar, as well as to the altar of the church. Some of the most powerful sermons can be preached at the fireside. It not only does those whom we visit good but it does the pastor good to become one of his flock around the fireside. He can see what his people need, can feel as they feel, can prepare for them such things as are essential for their spiritual condition. It does not make any difference what theory may say about pastoral visitation practice says that it is a success to every one

that tries it in the right way. Among the members of this church as among those of every other church there are people of all ranks in life. Both rich and poor worship at the same altar and receive the same spiritual blessings. God is no respecter of persons and the true minister of the gospel has the same stamp upon him. There are a number of faithful workers here. The ladies take a very active part, and when they take hold of any enterprise it means success. We find some men of liberality among this people. I think there is one man here that takes ten copies of the SUN which should be a rebuke to a man who is so little concerned about the welfare of his church paper that he will not subscribe for himself and family and, if he does, lets the editor go unpaid for the subscription long after it is due. This and many other things were found among this people that promises success. The ladies give a weekly entertainment at the Council Hall for the benefit of the church enterprises.

They also hold a weekly prayer meeting every Tuesday afternoon in which there is great interest taken. The church prayer meeting is held every Wednesday evening in which all the brethren have an opportunity to take part. At Bro. Geo. H. Frey's Thursday evening the church members and friends of the church spent a very pleasant time for several hours in a church social given by the Ladies Aid Society. Sister Frey did her part in making the evening pleasant for all. Upper was prepared for all that attended in such a way that it was greatly enjoyed by all. These social evenings spent together draws the church closer together and tends to strengthen the cause. Both old and young attended and took an active part in all the exercises of the evening. The cottage prayer meeting Friday night at Bro. Ellington's was a success and all that attended seemed to be strengthened. Bro. Ellington is a good man, and full of Christian love. While he belongs to the Methodist church we are glad to spend some time with him. If a man has enough of the spirit of Christianity in his heart nothing will interfere with his communion with God's people wherever they are found of every name and order.

Sunday's services were a success. The Sabbath school was very largely attended and all seemed to take great interest in the work.

A missionary sermon in the forenoon and the missionary meeting in the afternoon.

Bro. E. E. Hathaway is president of this society and he is earnestly working at this as he does at his *Berkley News*. He understands what it is to stamp the wrong impressions upon the unstained mind of youth and how troublesome it is to change the type after it is once set. Sunday evening the audience was not so large as in the forenoon, owing to the stormy weather, but those that attended gave attention to the word.

It is difficult to say whether the work is growing stronger or not as the condition of affairs was unknown to me two months ago, but we hope to see the work prosper here as it should prosper everywhere in our beloved Zion.

I am Fraternally,

W. C. WICKER.

Berkley, Va., March 28, 1892.

Full of Truth.

(NEWMAN SMYTH, D. D.)

John describes Jesus as full of truth. Spotless truthfulness was the daily glory of this man from God. Truth seemed absolutely to dwell in him. Jesus describes himself as one who told the truth," he said to Pilate, "heareth my voice." Then let us begin at this point of truthfulness to be followers of Christ; seeking to live with him in his truthfulness. Let a man determine to get some real grasp of Christianity at this positive point of truthfulness. Suppose one tries to live one day, one whole week, with absolute sincerity; to live like Christ, as one whose whole being and conversation is of the truth. What a new beginning of a Christian creed for life that might be, even to some of us church members and ministers! To rid one's life of all make-believe; to see facts straight and to speak simply what one sees to be true; to be truthful in one's secret thought, not coddlings one's own soul; to be full of truth in all one's relations with people and business; that would be a very plain way and a more possible way also for us to begin to follow Christ—that is, to begin to be a Christian man with a Christian view of life.

This may seem too simple a way of beginning to form a Christian creed. But try it! Try it for a week, or a month, and see what may come of it. Seek to give up with a ruthless determination all make-believe, and to live with Christ in absolute genuineness of character; and learn what the divine reward of such manner of life may be. For in proportion as any of us succeed in living thus with the Christ in perfect sincerity of being, it is true we may find some crosses to bear, and make enemies, as the Lord did; but we shall also find life growing fuller and richer with a divine presence and an immortal hope, and to the true man, truths of God will come with noble greetings from all ways of God's creation around them. True-hearted men—men themselves genuine as their Lord—do not, as a rule, find the universe to be hollow-hearted, but at the focus and center of moral reality they know the true God.—*Nashville Christian Advocate*.

The objection is sometimes made that missionary converts are a failure. Facts do not justify this statement. It would be as fair to say that Christianity in this country is a failure because some church members go astray. Taking all things into consideration the proportion of heathen converts who remain faithful is as large as that of converts in Christian lands who lead consistent lives.—*Central Baptist*.

The Christian Sun.

THURSDAY, APRIL 7, 1892

REV. W. G. CLEMENTS, - - - EDITOR
D. J. MOOD, - - - OFFICE MANAGER.

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EDITORIAL NOTES

Bro. Elder gives us the news this week from Ala. Glad to hear from these brethren.

We acknowledge receipt of an invitation to the First Annual Debate at Elon College April 15, 1892.

Rev. J. A. Jones' health has recently been too poor for him to attend his appointment. Hope he is better.

A member of the Christian church gives us an article this week that is soul reaching. Read it. Yes, ye must be born again.

Pleasant calls recently from Revs. J. D. Wicker, P. T. Klapp J. W. Wellons, and C. H. Rowland. Always glad to see you, brethren.

Dr. W. S. Long, Jr., has returned from Baltimore with his diploma in dentistry. He will accept our congratulations. We are glad to see our young men coming to the front.

Let the Executive Committees of the conferences that did not elect delegates to the General Convention of the Christian church appoint them at once. We want every conference represented.

It will be seen, from Elon Notes, that Rev. John S. Long of New Berne, N. C. will deliver the literary address at Elon College commencement. We have had great pleasure of hearing Mr. Long once, and have no hesitancy in saying that he is one of the finest speakers in the state. No mistake has been made in this matter.

We have just read with much interest an account of the launching the cruiser, Raleigh. We are not able to see why the bottle of wine was used in christening her, unless it was to show that is the best thing to do with all bottles of wine, break them, and let them out in the water. That is far better than pouring the wine into the stomach. Let everybody learn a lesson, and say bottles of wine are made to be broken, and the wine poured in the water.

The Three Important Questions.

The General Convention of the Christian church will meet at Elon College, N. C., on the 21st of May 1892. Three important questions will come up for consideration: What can be done for the advancement of our educational interests? What can be done for the betterment of our missionary work? What can be done to arouse our people to full duty respecting our publishing interest? If these three questions are fully provided for all others, with few exceptions, will take care of themselves.

It is almost natural now when the educational interest is mentioned, to associate with it the name of Elon College. We look to it to send out young men, and young ladies whose mental training is equal to the stern duties of life. That Elon College is already a success, is generally acknowledged. But this only makes it the more obligatory upon us to push it forward to greater parts of usefulness.

It will not do to neglect the educational interests along other lines, because of the work Elon College is doing; for little streams are always necessary to make large ones. And, if the little ones are cut off, the large ones must soon fail. So, if no attention is given to our educational work among our churches in the primary schools, the number of students at the colleges must be small.

Let those who are directing the work of Elon College, go up to the convention with all their reports ready, setting forth plans perfecting the work at every point. Let them make Elon College the great educational center, sending out intellectual light in every direction.

Because the educational work is great, it does not follow, that the missionary work is of less importance, for educated men and women cannot live off of the wind nor clothe themselves with the snow any better than the ignorant. Men may be well qualified to preach the gospel, and tell of the principles of the Christian church, but it is worth but little, if they are in such a situation as not to be able to come in contact with the people. Men must come in contact with men in order to teach them.

A successful missionary work gives life to all the other enterprises of the church. It builds new churches; it sends students to the college, and subscribers to the church paper. What the drummer is to the mercantile world, the missionary is to the religious world. The missionary work ought to be given a prominent place in the work of the convention.

No one expects, at this day and time to carry on any great work

which has to do with the minds of men, without giving attention to its publishing interest. The press has more to do with molding and shaping the minds of men and women than any other agency. — Let the united press turn against any one question, and it dies. But let it unite in advocating a question, and it gives a life to it that cannot be easily taken away.

No denomination can make rapid headway with its publishing interest trailing in the dust. Inactivity along the lines of publications, puts the members of the church to a disadvantage, by reason of mental separation. Live books, tracts, magazines and papers published and read by our people, bring them in close mental contact, thereby giving them a love and sympathy for each other, that could not otherwise be brought about.

Of course every one will understand that anything done for the betterment of the work in any of these three departments, must have in it the spirit of the Master

More of God and Less of the
World.

"The world loves popularity. The church, pure and simple, is meek and modest, and cares not for popularity; therefore she is popular with the world only in proportion to the quantity of the world that is in her. "If ye were of the world, the world would love his own; but because ye are not of the world, I have chosen you out of the world; therefore the world hateth you."

Possibly the greatest curse of the world, to day, is the worldlimindedness of the church. Instead of humility, pride is seen in the pew, in the pulpit, at the church meeting and the dedication of the house of worship. We seem to have forgotten the teachings of St. James. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons? For if there come unto your assembly a man with a gold ring in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place; and say to the poor, stand thou there, or sit here under my foot stool: Are ye not then partial in yourselves, are become judges of evil thoughts?"

How often the poor humble Christian comes into the house of worship, meekly taking a seat almost unnoticed by any one! But in the same house, if some one in worldly position comes in, though his heart is a stranger to God, he is invited to a pleasant seat, and sometimes even to the platform of the sanctuary.

It is to be feared that the church is working more to gain the applause of the world than it is to save sinners.

Do Not Wait.

Every day of life's journey, duties present themselves. Of these, some are less urgent than others. Laziness or indifference often says to the less urgent ones wait until another day. So they are crowded back to be forgotten, or come up with new duties so crowding the time, that all are stained with neglect.

The only way to keep a duty in good shape, is to attend to it at the first call of attention. Disease that might be easily checked in the first moment proves fatal at the end of long neglect. The sprig of grass passed over to-day, may ruin the corn before another week. The sin nursed to-day, may tie the soul in hell to-morrow.

Waiting until a future time to do the duties of the present, always gives trouble somewhere. The children untaught at the proper time, may be a fire brand to society.

High Point, N. C.

Saturday night before the first Sunday in April is here; and we are on the cars leaving Raleigh. Quite a number of familiar faces are seen. Among them Geo. T. Winston, LL. D., President of the University of N. C., Profs. Alderman and Melver. Now the whistle for Morrisville is heard; and here is little Jimmie with our supper in a paper bag. It is all right for a hungry man. Many thanks to Mrs. Clements for the lunch.

On and on we go. Durham is reached. Look at the negroes on the platform! Away we go again. Here is University Station. Some get off for Chapel Hill. We shake Joe's hand. All-a-board is again called out by our gentlemanly conductor. Off we go. Here is Hillsboro, the old historic town of Cornwallis' time. It is said that it has grown none since those trying days. Mebanesville is reached. How we want to stop and spend the night with our friend Dr. N. D. York and his wife; but duty calls us on. Haw River and Graham are passed. Now we hear the whistle for Burlington. We step off a few minutes. A few friends are seen, and their hands shaken. Burlington is a booming town. We can stay here only a few minutes.

Most too dark to see much of Elon College. Greensboro is reached. Now Rev. Sol. Pool, D. D., is with us. He is one of the most eloquent preachers in the state. Here we are at High Point. Brethren Parker and some others are here to meet us. Bro. B. F. Ausband takes charge of us. This is a young family just starting out in life. Two beautiful children, Clarence and Pearlle. A good night's rest is taken,

breakfast is enjoyed. We are pleased with this family. Now we go to church. Congregation tolerably good. Dinner is taken with Bro. Ausband.

Sunday school tolerably good. Bro. Parker, a member of the Friend's church, is superintendent; and he is an excellent one. He is a high toned, Christian gentleman. We attend the temperance meeting, and make them a speech. We go to see Bro. W. A. Roach's family a little while. Sister Roach talks pleasantly about the outlook of the church. Bro. Roach has done a fine work at High Point. He has now a fine financial outlook. He has invented a patent right chair rocker. It is adjustable, and is easily attached to any chair.

It looks to me like it is a success. Supper is taken with sister Kanoy. She is one of those good sisters that wants a preacher to eat enough good victuals for two men. The congregation at night is large. One member received into the fellowship of the church. High Point is a growing town. Long will we remember the kind treatment we received at High Point.

Our work is done and we turn toward home. Here we go on freight from Greensboro, bumping, knocking and lunning. But we have the interesting conversation of Prof. E. P. Moses, superintendent of the Raleigh Graded Schools, which relieves us of this disagreeable rough freight train ride.

Elen College is reached; and now the door bell at Bro. W. T. Herndon's, for it is between midnight and day, is ringing fast and loud. But soon Sister Herndon answers the call, and we are sent to the room of Profs. Atkinson and Moffitt. They are in dreamland, a country soon sought by us. How thankful we are for kind friends who are willing to take us in at midnight's dark hour. Morning comes, and a word is spoken to friends here and there and on every side.

We run around as fast as we can, but do not have time to shake the hands of all. We see Bro. W. S. Long, D. D., the president, and all the professors, but S. A. Holleman. One can still feel here the spiritual atmosphere of the late meeting. A great work is being done at Elen College.

Soon we have to part with these dear friends. It will not be so in heaven. On the train we find Revs. J. W. Holt and W. A. Roach. Bro. Holt's health is some better; though he is not entirely well. Bro. Roach had started in the interest of his patent chair rocker. We thank God for a safe arrival home where we find all the family well.

The Life Beyond, by George Herworth, 16 mo., bound in cloth, \$1.00, published by Anson D. F. Randolph & Co., New York. This book is a gem. The author presents his thoughts in a beautiful manner that impresses one forcibly and arouses the mind to a strong determination to prove the things told if a Christian life will do it.

If any of the boys and girls wish a stirring "piece" to speak at school around Easter time they should memorize Elbridge S. Brooks' spirited ballad of heroism, "Prince Almerie's Amulet," which is splendidly illustrated by Garrett, is one of the good things in the *Easter Wile Awake*.

The April number of the *Musical Record*. We heartily commend it to all music lovers. Besides the latest musical topics by prominent musical men this number contains five choice Easter selections. Published by Oliver Ditson Co., New York; price 10cts per copy, \$1.00 per year.

Spirit and Life for April is on our table, and as usual, it is full of excellent thought. Send one dollar to Rev. C. W. Choate, Springfield, Ohio, and he will send it to you one year.

Historia for April has been received and for interesting young people in historical events this magazine has few equals. Pub. by Historia Co., Chicago, Ill.

The Alliance Echo, published at Moncure, N. C., and edited by J. E. Spence, is a new paper in the interest of the farmers. We hope it may do much good.

The Orphan's Friend of the Orphan Asylum at Oxford, N. C., comes to us with a beautiful new head. It is a good paper; and we wish it much success.

Suffolk Letter.

The greatest interest in this section the past week was the launching of the steel cruiser, Raleigh, at the Gosport navy yard in Portsmouth; and the chief interest in that to the many North Carolinians who live in the adjacent cities was the fact that it was christened by one of Governor Holt's daughters. The whole occasion was a grand affair from beginning to end. Thousands upon thousands lined the shore on both sides of the river. Sheds, lumber piles, house tops, and every available space was occupied by anxious spectators, while the river was crowded with all sorts and sizes of boats loaded with the people. In the midst of all the commotion and excitement, incident to such a gathering and such an occa-

sion, the steel monster, painted red to the waterline and white above it, stood as quiet as a mountain in its hugeness and strength. When Governor Holt and his party came upon the private platform or temporary house prepared for them, a salute of seventeen guns from the receiving ship, Franklin, brought the multitude to intent gazing.

When the supports and rests had all been removed, and the wedges had raised the 1140 tons of her weight and the last supports were cut away, the huge ship began to move. Mrs. A. W. Haywood broke the bottle of wine saying: "I christen thee Raleigh," and then she floated out gracefully into the river. And as she cut the water so beautifully, thousands of throats poured forth one great shout, while every steam whistle on every boat on the river joined in the mighty chorus of loud and enthusiastic gladness at the successful launching.

In all of this there is a beautiful lesson for us all as Christians. It is this: There are only a few grand experiences in our history. The four years since the keel of this vessel was laid have been years of labor, of anxiety, of difficulty, of painful accidents, of confusion to observances, of noises bewildering, of great expense, and of patient waiting. Only a few moments of enthusiasm and the applause dies and leaves her still unfinished. So the work of the church is slow, hard, burdensome, requiring a multitude of self-sacrificing workers, who toil on in confusion, each doing his part while the great designer and masterbuilder directs and overrules the whole. The major part of Christian duty is "toiling on" and patiently waiting for our Father's time to honor his work and his workers. "Work" seems to be the great thing everywhere. Great days and great occasions are results from great work, and great experience are results of great and useful service.

No special local news of interest to the general reader.

W. W. STALEY.

April 4, 1892.

The General Convention.

The General Convention of the Christian church will meet at Elen College, N. C., at 10 a. m., on Saturday, May 21, 1892. All delegates are requested to reach the place on the previous day, so that the body may enter upon work in full force. Important matters demand the presence and service of every member, and we urge the punctual attendance of all.

We also desire the Executive committees of conferences, that failed to elect delegates last fall, to appoint delegates at once, in order that every conference may be represented in the convention. If any delegate should find it impossible to attend, let an alternate be notified, so that the body may be full.

The usual accommodations will be provided for delegates at the place of meeting.

W. W. STALEY,
E. E. HOLLAND,
P. J. KERNOLLE,
Executive Com.

March, 29, 1892.

Saloons Under a New Name.

"Clubs" are taking the place of saloons, even in the smaller cities, temperance agitation having made the very word "saloon" disreputable. But "the club" is only the old foe with a new face. As Satan is less dangerous in repulsive horns and hoofs than disguised as an angel of light, so the "low dive," where the drunkard's ticket for Hell is punched for the last time, is less tempting to the best young men than the gilded saloon where they are lured on the train. Now that even the gilded saloon is found out, the Black Valley Railroad confidence men are building new depots in the form of "club houses," to whose bar the reading room is but an attachment. Repeatedly, of late, pastors in various cities have said to the writer, pointing to some club house newly established: "That is the most serious evil I have to contend with." Christian workers watch with anxious misgiving the pressure brought upon their sons by other young men to "join the club."

"The club" strikes both the church and the home. Usually the club rooms are open on the Sabbath, often evading the law against Sunday saloons, alluring young men from the services of the church and the Y. M. C. A. alike. On that "home day," and on all other days, they draw the father and son and brother from the refining fellowships of the home to coarser companionships and conversation. The man who hurried from his breakfast to the office, with no time for morning fellowship—hardly time for a kiss, hurries from his supper to the club, leaving the wife and children for the bar and card table. As to husbands, wives should rebel. They should count the nightly flights from their society as a public imputation upon their companionship. A man being asked by his wife as to his plans for the evenings of the week at hand replied that he must be at the Masons on Monday night, and the Grand Army on Tuesday, and the caucus on Wednesday, and the Knights of Pythias on Thursday, and the Bar Association on Friday, and the Handel Association on Saturday, and the club on Sunday. His wife reminded him that there was one other society he had joined that he seemed to have forgotten. "What society is that?" "Your wife's."

It is even more important to save the sons from these disguised saloons. Negatively let permission to join be refused. Positively let time be taken from tidies and deserts by the mother, and from money-making, if need be, by the father, to make the home circle the brightest spot in the world. Let it be supplemented by a well equipped Y. M. C. A., with gymnastics for the body and the best of lectures for the mind, and the gladdest fellowship for the heart, and the most quickening spirituality for the soul. Authority must co-operate with attractiveness. Young men are often at heart like the frank little boy who, being exhorted to keep good company, replied that for his part he always liked bad company best. One attraction of the club is the escape from home restraints. But external control is not enough. That young man only is safe who is saved.—*Stateman.*

THE CHILDREN'S CORNER.

MY DEAR CHILDREN:—

I greet you with a happy with heart, and hope that you the enjoy the beautiful spring growing grass, fragrant flowers and budding and blossoming trees. How pretty the fruit trees do appear! How sweetly the pretty little birds sing, and with what joy in our heart can we raise our voice to the giver of all our blessings in thanks for all these lovely things. Everything in nature is putting on new activity and setting us an example that we can follow with profit to ourselves and the BAND, so I want you to try and see if the BAND will rival nature in efforts to grow. Aunt Myrtle is always ready with her book and pen to credit the dimes and nickels and the more that comes the better for the BAND. Write, and write often.

Cordially yours,

UNCLE TANGLE.

VARINA, N. C., March, 28, 1892.

DEAR UNCLE TANGLE:—By the consent of you and the cousins I will join the MISSION BAND. I enjoyed reading the Children's Corner this week, for I like very much to read anyway. I want to ask a question: On what mountain did Moses die? I am now reading The Story of the Bible. I like to go to Sunday school. I wish I could meet all the cousins. Enclosed you will find one dime for the BAND. Love to you and the cousins.

VALLIE C. BLANCHARD.

Vallie, welcome to the BAND. Write often. All—both old and young—enjoy the little letters in our Corner. I hear lots of nice things said about our work.

BURLINGTON, N. C., Mar. 27, 1892.

DEAR UNCLE TANGLE:—I am a little girl eleven years old. I have never written for the BAND before. I am going to school now. I like to read the Children's Corner very much. I have one little sister seven year old. I hope my letter will not find its way to the waste basket. I will answer Wilhe Staley's question: God told Jonah to go and preach to Nineveh. I will ask the cousins a question. What king ate grass like oxen? Enclosed find five cents for the BAND. Much love to you and the cousins.

Good bye,

LULA ZACHARY.

Welcome to the corner and may you enjoy your work with us, Lula. There is a great work for the BAND to do and happy will we be if we can accomplish our task.

ABNER, Ala., March 25, 1892.

DEAR UNCLE TANGLE:—I have just been reading the SUN. I am glad to see the Corner so full of nice letters. I have been keeping quiet, but will write a few lines to the Corner this week. I enjoy reading the cousins' letters. I wonder if any of them will enjoy reading mine. I have been going to school, but school is out now. Mr. John Preston is our teacher, and we hope we will get him another year. I am sorry that Miss Pattie Newman has withdrawn from the Corner. I hope that she will write for us again. I am very sorry that some of the cousins are neglecting the Corner. Now cousins, let us go to work and be as faithful as possible to be. I go to Sabbath school, and I enjoy it finely. Cousins work for your Sabbath school. I belong to the Christian church at New Harmony. Rev. W. H. Elder is our pastor. He is a faithful minister. I will ask a question: Where was the Pool of Siloam? Much love to you and all the cousins.

Your niece,

IDA BELL CRAIN.

Ida, now let us hear from you often. Very few Alabama cousins have been heard from and we love to hear from all parts of the land. May God bless you in your Christian labors.

Lesson II.—The King in Zion.

PSALM. II. 1—12

GOLDEN TEXT.—Blessed are they that put their trust in him. Ps. 2:12.

David was a man of war. During his life he had many enemies with which to contend. From the time he slew the giant Philistine with the little pebble to the close of his life, he was engaged in drilling and equipping his people in the tactics of war. From a puny disorganized set of people, he brought forth a great nation, and extended his boundaries far and wide.

And now in the midst of this life of turmoil and strife, he breaks out in the assertion, "Why do the heathen rage, and the people imagine a vain thing." He had at times been sorely pressed by the heathen. The land of Canaan was full of heathen people in David's time. And they often spoke in contempt of the God which Israel sometimes only pretended to serve. I say, *pretended*, because, when Israel served God in truth, all was well; but when they only pretended, it was a great day for the heathen, because God used the heathen as an instrument with which to chastise Israel. David knew this, and looking down into the coming ages he foresaw that what was taking place around him then, would

also take place in time to come. The heathen would continue to rage. We have a fine illustration of this truth in the instance of Sennecharib, who came so boastfully against Hezekiah. He raged; he imagined a vain thing: but the destroying angel came, as the Assyrian army were encamped before Jerusalem and 185,000 souls perished in a single night.

The kings of the earth, says David, would combine to destroy the cause of the almighty. History tells us that this prophecy was fulfilled. Belshazzar, Herod, Nero, Domitian and others, who thought themselves powerful and irresistible, undertook to blot out the name of God from the annals of the world, but listen to their fate. Belshazzar—weighed in the balance and found wanting. Herod—smitten of God and eaten by worms. Nero and Domitian took their own lives in disgrace. It is a hard thing to fight against.

"Yet have I set my king upon my holy hill of Zion from the Jebusites, and changed it into his own home. He fortified it, even though it was a natural stronghold. And speaking prophetically of the King Christ, he likens his dwelling to Zion, of Canaan. This king, Jesus Christ, was to have the heathen for an inheritance, and he would subdue them with a rod of iron. Some one has said, that Napoleon tried to conquer the earth, and drenched the world in blood; while Christ conquered it without the use of the common ball and musket. The war fare of Christ is still raging. The enemy is falling on every hand. The victory is slow but sure, and all the strongholds of the wicked will be heaps of rubbish before the time appointed by Jehovah for the day of reckoning.

HERBERT SCHOLZ.

Too Lazy to Stop Working.

There is the story of a man who described his brother, who was so absorbed in his book that he was too late for dinner—as being "too lazy to stop working." This inability to stop is a most serious infirmity of some great minds. Perhaps this is one of the secrets of their greatness, but it is also a hindrance to their success. It is very well for men to be able and willing to delve and pore, and search and investigate, day after day and year after year, till they reach the bottom of things; but it is also well to be able to stop and turn to other things of immediate importance and deal with other facts which demand attention.

There are public speakers whose mighty efforts often result in failure simply because they do not know how or where to stop. They talk and talk till everybody is tired out,

and till the hearers' minds no longer absorb what they have to present. They are able speakers, profound students, learned men, but, like a certain Western railroad, they "lack terminal facilities;"—there is no stopping place.

A man who is to speak should know how to begin, how to continue, and how to stop. There is very little use talking to men who are asleep: and many a speaker has great abilities in the way of putting his hearers to sleep. In a kind of dreamy, hazy, slumbrous manner, he talks on, and on, and on, till people forget what he is saying, and lose themselves in slumber. Public speakers should learn to begin, learn to stop, learn to know when they have said enough—not perhaps everything they could say, but everything that their hearers are likely to receive and digest. Blessed is the man who speaks short, for he shall be asked to speak again.—*Selected.*

It is proposed to erect a model Sunday school building upon the World's Fair grounds, in connection with the Columbian Exposition to be held in the city of Chicago in the year 1893. For this purpose the Sunday schools of the country are asked for contributions to the amount of twenty-five thousand dollars for the erection of the building, and an additional sum for other expenses connected with the same. It is requested that each school make a contribution equal to not less than ten cents for each officer and teacher, and one cent for each scholar. We would earnestly advise all the schools within the reach of our influence to make no contribution to any amount whatever until assurances are given that the Exposition will be closed on the Lord's day. The Sunday schools of the country can far better afford to have no representation at the great Exposition than to be represented in a way that will, for many years to come, destroy the power and influence of their teachings.—*Observer.*

We second the above advice.

A Chance to Make Money.

I have berries, grapes and peaches, a year old, fresh as when picked. I use the California Cold Process; do not heat or seal the fruit, just put it up cold, keeps perfectly fresh, and costs almost nothing; can put up a bushel in ten minutes. Last week I sold Directions to over 100 families; anyone will pay a dollar for directions, when they see the beautiful samples of fruit. As there are many people, poor like myself, I consider it my duty to give my experience to such, and feel confident anyone can make one or two hundred dollars, round home, in a few days. I will mail sample of fruit and complete directions, to any of your readers, for 17 two cent stamps, which is only the actual cost of the samples, postage, etc., to me. I ask nothing for the directions.

Mrs Williams Griffith, New Concord, Ohio.

To-Day.

We have had many days that are past—days of joy, sorrow, light, shadow, grief, turmoil, opportunity, privilege; but they are all gone, their record is sealed up, and we must meet it by and by. We think sometimes of the days to come—days of prosperity, days of pleasure, days that shall be gladdened by the consummation of hopes and the accomplishment of purposes—but all this is uncertain, and the only day we have is TO-DAY. The many days that are past are utterly and forever beyond our reach. The days to come—uncounted, unmeasured—are all uncertain. We may never see their dawning, we may never share their light. Our only day is THIS DAY. The only day we have at our command and within our control is the present day. This meeting-point between an eternal past and an eternal future; this day—pregnant with responsibilities, full of opportunities—is the day for present improvement, and the day for which at last we must give an account.

We cannot call back yesterday. We cannot rectify the errors, undo the wrongs, or gather up the wasted opportunities of the days that are gone; nor can we reach into the days to come, and pluck from them those fruits which we desire. Our only day is to-day; we must make the most of it. Our only time is now, we must improve it. The swiftly-flying moments hurry from us; it is for us to stamp them with a record of duties done, work accomplished, service rendered, blessings bestowed. If they pass uncounted and unshared for, neglected and mispent; if they are given over to folly and frivolity, to emptiness and idleness, what account shall we render to Him who gives us length of days? How shall we prepare ourselves for the future—if there is a future in store for us—unless by faithfully fulfilling the duties of the present hour? Mispending to-day fits us for misusing to-morrow; faithfulness to-day is our best guarantee for faithfulness in days to come.

Let us, with soberness of mind, with steadfastness of purpose, with reverence and with godly fear, address ourselves to the duties of to-day—watching unto prayer, being diligent in every good work, showing ourselves servants whom God can approve. And if there be one unsettled thing, one unforgiven sin, one shadow between our souls and the pure light of heaven—let to-day and all that, and witness our emergence into the clear sunshine of blessing which God alone can bestow. "Behold now is the accepted time; behold to-day is the day of

salvation. 'Today, if ye will hear his voice harden not your hearts.'—selected.

The Changeless Lord.

Everything earthly changes. Men change, women change, times change, and circumstances change. There are changes from health to disease, from strength to weakness, from beauty to deformity, from intelligence to idiocy. There are those who were once the fairest of the fair, whose faces are now care-furrowed and tear-stained. There are those whose eyes flashed with brightness, but whose countenances are now dulled with a vacuum of stupidity and imbecility. There are those once full of strength and vigor who are now feeble, weak and helpless.

Men change in disposition and temper; friends become enemies; sometimes we know not how or why, but to our surprise we find that those who seemed to love us have grown cold and have turned away from us. They offer no explanations, they bring no accusations. They are simply gone, and they never return. A tale-bearer separateth chief friends; and if they have been misled by evil reports, or have wronged us by suspicions, they may have too much will to recall their act or too much pride to confess it.

What a comfort it is in a changing world to read the word of Him who says: "I, the Lord change not." Years may come and go, kingdoms may rise and fall, dynasties may exalt themselves and be tumbled into dust and ashes, wealth may disappear, applause may change to reproach, friendship's fire may grow dim, yet the Lord changeth not—ever faithful, ever watchful, ever loving, ever long suffering, tender, gracious, compassionate, almighty. We who know Him and trust Him have a never changing friend. Happy are they who in the midst of earth's changing scenes learn to put their trust in that unchanging God, casting all their care upon him, because he careth for them.—*Exchange.*

A Definition of Poetry by the Poet Steadman.

Whether sung, spoken, or written, it is still the most vital form of human expression. One who essays to analyze its constituents is an explorer undertaking a quest in which many have failed. Doubtless he too may fail, but he sets forth in the simplicity of a good knight who does not fear his fate too much, Whether his desert be great or small.

In this mood seeking a definition of that poetic utterance which is or may become of record,—a definition both defensible and inclusive, yet compressed into a single phrase, I have

put together the following statement: Poetry is rhythmical, imaginative language, expressing the invention, taste, thought, passion, and insight of the human soul.—*The Century for April.*

Southern Baptist Convention. Atlanta, Ga.

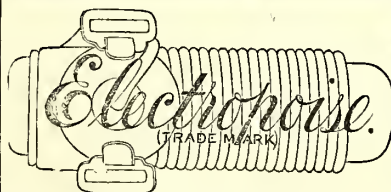
For above occasion the Richmond and Danville railroad will sell reduced rates, round trip tickets to Atlanta, Ga., and return at the rate of first class fare for the round trip. Tickets will be on sale May 3rd to 6th, inclusive, good returning until May 17th, 1892

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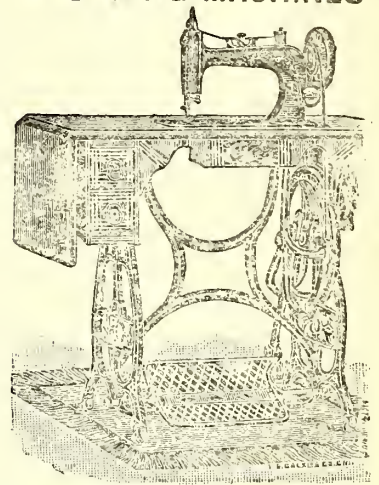
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Covetousness Which Is Idolatry.

One of the great sins of this age and of all ages is covetousness. One of the great commands which God gave was, "Thou shalt not covet," and the Apostle has told us that "covetousness is idolatry." And, though covetousness is a respectable sin, — a sin for which men are not often disfellowshipped, — a sin which does not bring disgrace like many others; yet since the love of money is a root of all evil, and since the covetous shall not inherit the kingdom of God; since the Lord has said, "Woe unto you rich for ye have received your consolation," and has blessed the poor and chosen the poor of this world, and rich in faith to be heirs of his kingdom; it is of the utmost importance that Christian men should guard against covetousness, as carefully as they would guard against the sin of bowing the knee to gods of gold and silver and brass and stone.

A man who is a thief or a drunkard is speedily disgraced or punished, but the covetous man may go on year after year, gaining wealth, heaping up treasures, and living covetous life, and yet be honored, respected, and in the highest standing in society and in the church. He may rob God in tithes and offerings, and yet be accounted strictly honest and entirely reputable and respectable. Christian men should beware of this insidious sin and to avoid it they are to be generous hearted, open handed, faithful stewards of the Lord, doing his will from the heart, and glorifying his name.

Undoubtedly there are many who may be accused of covetousness who are not guilty. Some save that they may give. They stand or fall to their own Master. They are in many cases seeking to do what the Lord would have them do, and sometimes under great perplexities; for as stewards of God they are bound to see that their substance is not wasted even under pretense of using it for God. Not every cry for money is a call from the Lord. Not every call to hand out one's hard earnings comes from on high. There are funds which are supposed to be given to God, that are wasted in sectarian rivalries, in opposition churches, in work which God has never intended men to do, and which he never will bless them in doing; and as Christian men have no right to waste the Lord's money by giving it to support every sectarian enterprise and foster every movement which may be born of worldliness and strife and vain glory. But there is abundance of good work to do, and there is doubtless an abundance of means to do it, provided the servants of God are ready to do heartily what the Lord has given them the

ability to perform. Every man must give an account of himself to God. The time will come when he can be no longer a steward as he is to-day.

To-day within his hands are certain means which God has placed under his control. To-morrow they may be gone, and gone beyond reach or recovery. Now is the time to make for ourselves friends by the mammon of unrighteousness, that when we fail on earth we may be received to everlasting habitations. — *Safe Guard.*

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CONDENSED SCHEDULE.

In Effect January 17, 1892.

	DAILY.	
	No. 9.	No. 11.
Lv Richmond	*3 00 p. m.	*3 20 a. m.
Burkeville	5 06	5 00
Keyville	5 44	5 44
Ar Danville	8 00	8 05
Greensboro	10 5	10 12

Lv Goldsboro	12 15 p. m.	*1 35 p. m.
Ar Raleigh	1 55	5 45
Lv Raleigh	*6 40 p. m.	*5 05 p. m.
Durham	7 44	5 07
Ar Greensboro	10 15	9 41
Lv Winston-Salem	*8 40 p. m.	*8 10 a. m.
Ar Salisbury	12 18 a. m.	11 57
Statesville	*1 52 a. m.	*1 19 p. m.
Asheville	6 55	5 59
Hot Springs	8 56	7 44
Lv Salisbury	*12 28 a. m.	*12 05 p. m.
Ar Charlotte	2 00	1 30
Spauldingburg	5 00	4 27
Greenville	6 10	5 34
Atlanta	12 20 p. m.	11 45
Lv Charlotte	*2 10 a. m.	*1 50 p. m.
Ar Columbia	6 07	5 50
Augusta	9 30	0 15

	DAILY.	
	No. 10.	No. 12.
NORTHBOUND		
Ar Augusta	*7 00 p. m.	*1 00 p. m.
Columbia	10 50	4 10
Ar Charlotte	3 05 a. m.	8 00
Lv Atlanta	*8 50 p. m.	*9 00 p. m.
Ar Charlotte	6 40	7 50
Lv Charlotte	7 00 a. m.	8 20 p. m.
Ar Salisbury	8 27	9 45
Lv Hot Springs	*5 22 p. m.	*12 19 a. m.
Asheville	2 40 a. m.	4 25
Statesville	7 07	9 7
Ar Salisbury	8 00	10 12
Lv Salisbury	*8 37 a. m.	*9 55 p. m.
Ar Greensboro	10 20	11 28 a. m.
Ar Winston-Salem	*11 49 a. m.	*1 18 a. m.
Lv Greensboro	*10 30 a. m.	*12 01 a. m.
Ar Durham	12 32 p. m.	4 20
Raleigh	1 25	7 00
Lv Raleigh	*1 30 p. m.	*8 45 a. m.
Ar Goldsboro	3 05	2 28 p. m.
Lv Greensboro	*10 30 a. m.	*11 38 p. m.
Ar Danville	12 10 p. m.	1 10 a. m.
Keyville	2 52	4 15
Burkeville	3 36	4 57
Richmond	5 30	7 15

† Daily except Sunday. *Daily

BETWEEN WEST POINT AND RICHMOND

Leave West Point 7 50 a. m. daily and 8 50 a. m. daily except Sunday and Monday; arrive Richmond 9 10 and 10 45 a. m. Returning leave Richmond 3 10 p. m. and 4 40 p. m. daily except Sunday; arrive West Point 5 00 and 6 00 p. m.

BETWEEN RICHMOND AND RALEIGH VIA KEYSVILLE.

Leave Richmond 3 00 p. m. daily; leave Keysville 6 00 p. m.; arrive Oxford 8 03 p. m.; Henderson 9 05 p. m.; Durham 9 35 p. m.; Raleigh 10 46 p. m. Returning leave Raleigh 9 15 a. m. daily; Durham 10 25 a. m.; Henderson, 10 05 a. m.; Oxford 11 25 a. m.; arrive Keysville 2 00 p. m.; Richmond 5 30 p. m. Through coach between Richmond and Raleigh.

Mixed train leaves Keysville daily except Sunday 9 10 a. m.; arrives Durham 6 20 p. m. Leaves Durham 7 15 a. m. daily except Sunday; arrives Oxford 9 10 a. m. Leaves Durham 7 50 p. m. daily except Sunday; arrives Keysville 2 10 a. m. Leaves Oxford 3 00 a. m. daily except Sunday; arrives Durham 5 00 a. m.

Additional trains leave Oxford daily except Sunday 11 50 a. m.; arrive Henderson 12 45 p. m. Returning leave Henderson 6 30 and 9 40 p. m. daily except Sunday; arrive Oxford 7 35 and 10 4 p. m.

Washington and Southwestern Vested Limited operated between Washington and Atlanta daily, leaves Washington 11 00 p. m.; Danville 5 51 a. m.; Greensboro 7 10 a. m.; Salisbury 8 28 a. m.; Charlotte 9 45 a. m.; arrives Atlanta 5 05 p. m. Returning leave Atlanta 1 25 p. m.; Charlotte 9 20 p. m.; Salisbury 10 29 p. m.; Greensboro 1 45 p. m.; arrives Danville 1 20 a. m.; Lynchburg 3 35 a. m.; Washington 8 38 a. m. Through Pullman Sleeper New York to New Orleans, also between Washington and Memphis, via Atlanta and Birmingham.

No. 9 leaving Goldsboro 12 15 p. m. and Raleigh 6 40 p. m. daily, makes connection at Durham with No. 40, leaving at 7 50 p. m. daily except Sunday for Oxford and Keysville.

Nos. 9 and 12 connect at Richmond from and to West Point and Baltimore daily except Sunday.

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RALEIGH & GASTON RAIL-ROAD

IN EFFECT SUNDAY, DEC. 1890.

TRAINS MOVING NORTH

No. 34.	No. 38.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Raleigh,	5 00 p. m. 11 25 a. m.
Mill Brook,	5 15 11 41
Wake,	5 39 12 05
Franklington,	6 01 12 26
Kittrell,	6 19 12 44
Henderson,	6 36 1 00
Warren P'ns,	7 14 1 39
Macon,	7 22 1 40
Arrive Weldon,	8 30 2 45 p. m.

TRAINS MOVING SOUTH.

No. 41.	No. 45.
Pass.	Pass. and Mail.
Daily.	Daily Ex. Sunday.
Leave Weldon,	12 15 p. m. 6 00 a. m.
Macon,	1 13 7 06
Warren P'ns,	1 20 7 15
Henderson,	2 22 7 53
Kittrell,	2 39 8 11
Frankinton,	2 56 8 29
Wake,	3 17 8 50
Mill Brook,	3 40 9 15
Arrive Raleigh,	3 55 9 30

Louisburg Road.

Leaves Louisburg at 7 35 a. m. 2 00 p. m. Arrive at Franklington at 8 10 a. m., 2 52 p. m. Leave Franklington at 12 30 p. m., 6 05 p. m. Arrive at Louisburg at 1 05 p. m., 6 40 p. m. JOHN C. WINDER, Gen'l Manager WM. SMITH, Superintendent.

RALEIGH & AUGUSTA AIR LINE R. R.

IN EFFECT 9:00 A. M. DEC. 7, 1890.

GOING SOUTH.

No. 41.	No. 45.
Pass. & Mail.	Freight & Pass.
Leave Raleigh	4 00 p. m. 8 35 a. m.
Cary,	4 19 9 20
Merry Oaks,	4 54 11 28
Moncure,	5 05 12 10
Sanford,	5 28 2 10
Cameron,	5 54 4 20
St'n Pines,	6 21 5 35
Arrive Hamlet,	7 23 8 10 p. m.
Leave " "	7 40
" Ghio	7 49
Arrive Gibson,	8 15

GOING NORTH.

No. 38.	No. 40.
Pass. & Mail.	Freight & Pass.
Leave Gibson,	7 00 a. m.
" Ghio,	7 18
Arrive Hamlet,	7 38
Leave " "	8 00
St'n Pines,	8 58 7 40 a. m.
Cameron,	9 16 9 31
Sanford,	9 52 10 55
Moncure,	10 13 12 10 p. m.
Merry Oaks,	10 26 12 50
Cary,	11 01 2 45
Arrive Raleigh,	11 20 a. m. 3 20

Pittsboro Road.

Leave Pittsboro at 9 10 a. m., 4 00 p. m., arrive at Moncure at 9 55 a. m., 4 45 p. m. Leave Moncure at 10 25 a. m., 5 10 p. m., arrive at Pittsboro at 11 10 a. m., 5 55 p. m.

Carthage Railroad.

Leave Carthage at 8 00 a. m., 3 45 p. m., arrive at Cameron at 8 31 a. m., 4 20 p. m. Leave Cameron at 9 35 a. m., 6 00 p. m., arrive at Carthage at 10 10 a. m., 6 35 p. m.

Married.

March 24th, 1892, at the residence of R. H. Holland, the officiating parson, Mr. Benjamin F. Bradley to Miss Sarah Byrd, all of Nausemond Co., Va.

At the residence of the bride's parents, Surry county, Va., March, 30, 1892, Miss Mollie Andrews, and Mr. W. R. Kitchen, of Sussex county, Va. May love and peace attend them.

M. W. BUTLER.

On April the 3d, 1892, at the home of Mr. W. M. Ballentine in Wake county, Mr. W. B. Oliver was happily married to Miss Della Powell. The groom is a gentleman well known in this section as a man of energy and character. The bride is very pretty and pleasing in address. After the ceremony which was performed by J. E. Ballentine, Esq., the party partook of a splendid dinner. Their many friends wish for them as bright a future as their beginning seems to promise.

J. E. B.

Di. d.

On the 14th of Jan. 1892, near Waverly, Va., Mr. M. Tucker Glover departed this life after a lingering and painful illness of several weeks. He was an industrious and hard working man. He leaves to lament his sad death a wife and five children. His funeral took place from Waverly Christian church, of which he was a member, Jan. 15th, after which his remains interred in the church cemetery to await the resurrection. Funeral services by the writer. Peace to his dust.

M. W. BUTLER.

At his home near Franklinsville, Randolph Co., N. C., March, 25, 1892, Mr. Alman Ellison, aged 64 years and 13 days. He was a member of Patterson Grove Christian church. In the hour of death he found that God's grace was sufficient for him, yes he said, "thank God for such a hope." He leaves to mourn their loss, a devoted wife, four sons, one daughter, eleven grandchildren, many relatives and friends. He was a good neighbor, an affectionate husband, and a loving father. He will be sadly missed. God bless the bereaved ones; and may they meet him in his happy home above where partings come no more. Funeral services by Rev. J. A. Webster.

ELIZA J. WEBSTER,

At the home of his son near Waverly, Va. Jan. 30th, 1892, after an illness of only a few days, Mr. Edward L. Shiffeld, aged about 76 years. While he had lived to a right good old age his death was unexpected to his family. His funeral took place from the Waverly Christian church Jan. 31st, conducted by the pastor and attended by a large circle of friends. His body was taken to the family burying ground about one mile from town and committed to mother earth. He expressed a willingness to die and a hope of peace eternal with Christ. He was a peace-

ful and quiet citizen and an obliging neighbor. He leaves several children and many friends to lament his death. Condolence to the bereaved.

M. W. BUTLER.

On Feb. 20, 1892, near Union Christian church, Surry county, Va., Bro. Thos. Andrews, aged about seventy-five years, peacefully passed away, after several months of painful suffering. He endured his suffering with Christian fortitude and patience. He was humble and submissive to the divine will and expressed great confidence in eternal life and peace with God. He leaves a wife, brother and several children to lament their loss. His funeral was conducted by the writer from his late residence Feb. 22, 1892, and his remains buried in the family cemetery.

"Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more wilt join our number;
Thou no more our song shalt know.
Yet again we hope to meet thee,
When the day of life is fled;
Then in heaven with joy to greet thee,
Where no farewell tear is shed."

M. W. BUTLER.

**Annual Convention, Methodist
Educational Society,
Charlotte, N. C.**

For above occasion the Richmond and Danville Railroad will sell reduced rate round trip tickets to Charlotte, N. C. at following rates from points named below; intermediate points in same proportion. Tickets on sale April 11 to 14, limited April 16, 1892. Durham, \$6.75; Greensboro, 4.80; Marion, 5.40; Rural Hall, 6.30; Winston-salem, 5.85; Goldsboro, 9.00; Henderson, 8.80; Raleigh, 7.45; Selma, 8.20.

**North Carolina Baptist Sunday
School Convention, Winsto-
n, N. C.**

For the above occasion the Richmond and Danville railroad will sell reduced rates round trip tickets to Winston-Salem, N. C., at following rates from points named below, intermediate point in same proportion. Tickets on sale April, 13, 14, and 15, limited April 18th, 1892. Charlotte, \$5.95; Goldsboro, 7.05; Henderson, 6.10; Marion, 7.55; Rural Hall, .70; Durham, 5.30; Greensboro, 1.65; Lincolnton, 6.60; Raleigh, 5.40; Selma, 6.45.

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Cures Others
will cure you.

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